

We are truly glad that those that sat in darkness saw great light and that out of the light and that out of the darkness of the past is shining the light of the present. The light of the world is Jesus.

EVIDENCES OF CHRISTIANITY

Did you ever hear of an infidel dying, shouting? No. How about the servants of God? Stephen said, "Lord Jesus receive my spirit," and he saw heaven open in recognition of the agony he was undergoing. What greater evidences did he want than to be recognized from heaven? What greater evidence do we need to convince the obstinate than Paul and Silas in the Phillippian jail, than opening the eyes of the blind beggar by the wayside, than stilling the storm, and bring peace to the troubled mind, and joy to the sorrowing heart? Listen to the testimonies, how different they sound. While they stand on the borders of eternity and hear the oars as they splash in the river of death and the boat comes nearer and nearer the landing. Opposing element would say, "A leap in the dark." Another would say, "All my possessions for a moment of time," while another would point to his shroud and say, "This is all that is left me now."

John Hus, the martyr, while at the stake was asked to recant, he said, "No, what I taught with my lips I now seal with my blood." The dying words of him who wrote the immortal hymn, Rock of Ages, Cleft for Me, was, "Sickness is no affliction, pain is no curse, death is no dissolution, yet how this soul of mine longs to be gone."

"Oh, that I had wings like a dove, then would I fly away and be at rest." The evidence is sufficient that there is a place of rest appointed for the faithful. Paul said, "There remaineth a rest for the people of God. The promise of Christ is, 'I go to prepare a place for you and if I go I will come again and receive you unto myself that where I am you may be also.'" John 14:3.

O happy thought, O precious rest,
To us poor mortals given,
To know that in Him we are blessed,
To live for aye in heaven.

CONFIDENCE IN THE FLESH

W. M. LYON

Paul says, "Rejoice in Christ Jesus, and have no confidence in the flesh." Philippi. 3:3. It is possible to have "confidence in the flesh" and be ignorant of it. It was so with Paul prior to his conversion. Many are there who rejoice on account of their church status, instead of rejoicing in the Lord. They are rigid and exact in the keeping of the symbols of the gospel but have never known the inward revelation of the blessed Christ. Gal. 1:16. We are admonished to rejoice in the Lord, but nothing said about rejoicing in the church. I honestly believe that many rejoice in *churchianity* who are strangers to *Christianity*, so far at least as their actual experience is concerned. Many are still seeking to receive the spirit by the works of the law, rather than by the hearing of faith. Gal. 3:2.

In Matt. 6:16-18 we get an illustration from Jesus which shows what it is to have confidence in the flesh. In regard to fasting, he said, "Anoint thine head and wash thy face, that thou APPEAR NOT UNTO MEN TO FAST, but unto thy Father which is in secret." The same class was also reproved by Christ in regard to the matter of dress, because they made broad their phylacteries, etc. Matt. 23:5. All this is to have confidence in the flesh. Christ's disciples let their light shine and this light is the life of men,—even Him who said "I am the way, and the truth, and the life." And surely it is a wretchedly poor light that needs a label.

"How sorry I am that you have shaved off your beard," said one who claims to be a saint, to a certain minister; "O, you looked so much better the other way," etc. The minister calmly remarked, "Yes, it was a sacrifice, to be sure, to thus make such a change in the outward appearance, but it was an easy matter to change for Christ's sake." This dear lover of orthodoxy at once began to talk about other things. This minister might have said, "I have no confidence in the flesh." There are thousands of sincere, honest, good-meaning men and women in various denominations who are rejoicing in the outward appearance and are thus evidencing their confidence in the flesh. Should any who read this have any doubt as to the meaning I have taken from the different scriptural quotations cited, let me again refer to the words of Paul in Philippi. 3:5-8. It cost me a great deal to learn this lesson, but praise God, it is worth much more than it cost. God helping me, I want to continue looking beyond the "seven golden candlesticks," to the One who walketh in the midst thereof, whose "eyes are as a flame of fire," Having Him in us as the hope of glory, we can continually rejoice, working out our salvation with fear and trembling, because He worketh in us "both to will and to do of His good pleasure." Philippi. 2:12, 13. "The Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men." 1 Cor. 3:20, 21. Accept Christ as Alpha and Omega. He is our wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1:30. "He that glorieth, let him glory in the Lord."

RELIGION IN PRACTICE

C. H. WETHERBE

I get very tired of hearing a professional Christian talk about the necessity of one's being thoroughly sound in Bible doctrine and of obeying the Lord in respect to baptism and the memorable supper, while at the same time this man greatly neglects to put true religion into daily practice. The longer I live the more particular I am to know how much religion a professed Christian puts into practice. He may argue to me the intense importance of understanding New Testament doctrines correctly. He may assure me that he believes that one ought to be very careful to do just as Christ commands one to do; but what I am most desirous of knowing is

whether this man is practically true to New Testament principles and commands or not. So far as my relation to the man is concerned I do not care a straw how urgently he insists that men ought to obey God strictly in all respects; the greater question is, is he an honest professor of religion? Does he deal fairly with all people that have business relations with him? There is a religious paper published in Indiana, the *Gospel Missionary*, whose editor is W. J. Rice. In a recent editorial he said: "The great trouble with our so called 'loyal' churches is that they, tho approximately right in theory, are very deficient in practice, and still worse, they are fussing themselves to death. What we need and must have, or lose our identity as the church of the true and living God, is a higher standard of journalism and more love among the brethren. This is what I call religion on paper. It reads orthodox enough, but I happen to know something of that editor, which leads me to wish that he would put sound religion into his every day practice. During the past year, after he had received and printed five articles from a certain writer, he quit sending him his paper, the writer having had it three months; and then, when the writer asked the editor for an explanation of such unfair and unbrotherly treatment, he sent the writer an abusive and contemptible note! And yet this pious editor writes in his paper that 'a higher standard of journalism and more love among the brethren' are needed! Yes, I am sure that they are needed by that editor himself. Is it any wonder that the people of the world are thoroughly disgusted with many of those professed Christians whose practices are utterly at variance with ordinary gospel principle? Be a real, straight, decent Christian!"

Home Circle

To Broaden a Child's Mind

Expand the child's mind by showing him from time to time scenes from all sides of life. Take him to day to studios and let him see how pictures are made; next week to silk factories, to learn the poetry of labor, and afterward to a brick yard and an iron factory, not forgetting the claims of great churches and monuments upon an elevating education. The alteration of city and country is a delightful stimulant. When travel is possible we should give the child glimpses of mountains and sights of the sea, and let him become acquainted with mountaineers and fishermen, even as he ought in town to know something of the ways and thoughts of the workmen, so that he may come to feel sympathy with all sorts of people and understand the merit of labor. Actual experience of this kind is worth infinitely more than the theorizing in school books. It is not particularly interesting to a child to read that he should be grateful to all the people who supply him with his daily comforts: to the farmer, the baker, the manufacturer, the builder. But when he sees how grain grows and is